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STETSON-WEEKLY-COLLEGIATE

STUDENTS' PUBLICATION

OF STETSON UNIVERSITY.

VOL. XXIII

DE LAND, FLA., THURSDAY, OCTOBER 27, 1910.

No. 3

STETSON ORATORICAL ASSOCIATION.

The Annual Meeting of the Oratorical Association of John B. Stetson University was held on the evening of October 17th in the auditorium. In addition to the business transacted, great enthusiasm was manifested in the formation of plans for the Association's work for this year. A number of new members were admitted, and officers for the ensuing year were elected.

In recognition of his faithful and untiring efforts during his term as president of the Association last year, Mr. Roy V. Sellers was re-elected President for the present year. Mr. Sellers, himself an orator of no mean ability, is a man of large parts and deep penetration, earnestness of purpose, and great enthusiasm, and under his able leadership for a second year there can be no question that every undertaking of the Association will be carried to a happy consummation. Mr. C. M. Durrance was elected vice-president, Mr. Louie W. Strum, secretary, and Mr. A. M. R. Lawrence, treasurer, all unanimously.

While the attendance at this meeting was not as large as hoped for, still the ardent enthusiasm of those present outweighed the discrepancy in numbers. The decided inclemency of the weather on that evening we believe to be largely responsible for the light attendance.

The Oratorical Association is an organization which deserves the support and co-operation of the student body as a whole. It bears the same relation to the Literary side of College life as the Athletic Association does to the athletic side of College life. Under its auspices debates and contests of an inter-society and inter-collegiate nature are promoted, and plans for a number of these contests for this year are now on foot.

John B. Stetson University is the possessor of an unsullied athletic record, and it now behooves us to establish a like record before the State of Florida in Literary pursuits. It is an unde-

niable fact that Stetson has some of the most talented oratorical material in the South, and it needs only the effort and co-operation of the student body manifested through the Oratorical Association to bring the oratorical achievements of Stetson to the front.

Students, give us your aid. We earnestly solicit it. Not only the aid of those residents of Conrad and Stetson halls, but the assistance and co-operation of the Chaudoin Division of the student body in this undertaking as well as all others. Already numbered among our members are seven young ladies, and it is our desire to increase this number materially this year. Any member of the Executive Committee will be glad to give you any information desired concerning the Association.

Everybody lend your efforts and let us unite in making a record year for Stetson in Oratorical Annals.

LOUIE W. STRUM,
Secretary.

YOUR EYES.

1. When the eyes have to be rubbed frequently while reading, it is time to consult an oculist.
2. Don't read with the light in front. This ruins the eyesight quicker than anything else. The light should fall obliquely from behind over the left shoulder. Never read with the sun shining directly on your book.
3. Don't go to sleep or even take a nap in such a position that your eyes will open directly on the light when awakening.
4. When a book or magazine has to be held at arm's length in reading, it is a sign that glasses are needed. Don't delay in having your eyes tested.
5. Always hold your head erect when you read and hold your book 14 inches from your face.
6. Use a shade over every light, even a candle. Shades are cheap, or they can be easily made.

—Popular Mechanics.

WITH THE EUSOPHIANS.

Again with "ears erect" as Vergil says, the faithful members of the "well wisdomed clan" met in closed session on last Saturday night. After a business session, details of which will not be given here, several new members were proposed. These men and women have seen the advantages of the organization. You had better hand in your application if you are doing college work.

But to return to our story. After the business session the program was announced. It was as follows:

French Current Events—Rev. Perry Abraham Roberts.

Development of French Language—Mr. Russell Thomas.

Outline of French History—Miss Nina Phillips.

French Poem—Mr. Frank A. Smith.

Uncle Perry Roberts opened his sermon with the startling announcement that there was nothing doing in France. He said that he had closely read the DeLand News, the Stetson Collegiate, the Ocala Banner and other prominent periodicals without finding a single French item. But Perry is never at a loss to speak a word. He certainly entertained his audience. There is no doubt about that. Perry's got the "gift of gab" and no joke. Put him on a desert island and he would draw a crowd in ten minutes. You can't see the depth of Perry's humor from superficial observation. You have to hear him in one of his matchless sermons or lectures.

Returning to the serious side of life Mr. Thomas gave us a masterly delineation of the development of the French tongue.

Miss Nina Phillips presented us with a history of France delivered as though she was interested in what she was saying.

Mr. Frank A. Smith concluded the program with a French poem. We will not repeat the poem here for fear the

printers would strike and refuse to allow the issue to go through.

If you are an expert elocutionist or situated so that you will not be forced to come in contact with that terrible thing, "the public," why then you don't need the Eusophian Literary Society or its benefits. Otherwise you will regret it if you pass through college without allying yourself with a literary society where you speak before a select audience and are subjected to the friendly and helpful criticism of your fellow members.

A faint whisper may now be given regarding that plan of the society. It will be one of "The Events" of the season. Don't forget that. We almost told what it was. But not yet.

On the Saturday night following the Masquerade Ball at Chaudoin will be held the first open meeting of the year. Remember the date; the Saturday after the masquerade ball. We want a full house on that night. Don't fail to come and you college men and women will have a faint idea of what you are missing if you are denying yourself the advantages of this organization. We hope the other literary societies will visit with us on that night.

We made an error in one of our last weeks "locals." But not a serious one. Mr. Glass was reported to be studying at "Western Reserve." This is not the place; we have since heard that he is studying at another Virginia university. Such mistakes are not made intentionally and we appreciate correction.

A MAN AND HIS SHOES.

How much a man is like his shoes!
For instance, both have souls to lose;
Both have been tanned, both been made tight

By cobblers; both get left and right.
Both need a mate to be complete;
And both are made to go on feet.
They both need heeling, oft are sold,
And both in time will turn to mould.
With shoes, the last is first; with men
The first shall be last; and when
The shoes wear out they're mended
new—

When men wear out, they're men dead
too!

They both are trod upon, and both
Will tread on others, nothing loth
Both have their ties, and both incline,
When polished, in the world to shine;
And both peg out. Now would you
choose

To be a man or be his shoes? —Ex.

It's about time that the wearers of
the corduroys shaved their heads.

For clean shaves go to the Sanitary.

WHAT IS GREATNESS.

Genius, greatness and all their kith and kin have marched time and time again into the philosopher's den to be discussed and rediscussed, then to be carefully brushed and put away on the shelf for a new generation to bring down and go through the same process. Such is our task; and we claim only to present one phase of the idea when we lay down our fundamental proposition. Nevertheless, we shall argue from it as though it were a comprehensive and absolute statement. To the question then.

Greatness is the perception of new truth and the ability to wield it into new forms. One term in this is indefinite, and we can hardly hope to bring another little candle ray into a field where ages have struggled to turn on the sun. But we shall try to define it a bit any way. The word is "truth." What is truth? 'Twere easy to tell night from day but where is the eye which in those twilight mists of eve, when darkness and light are embraced together in the dim shadowy veiled gray—where is the eye which can pen the boundaries of night or sketch the extent of day? The false, horrible and absolute it were easy to label; but where the false and the true meet in that twilight zone, with vice and virtue commingled in a sort of a dim vagueness, shadowy, unintelligible, who can tell where charity becomes ambition; temperance, pedanticism. Zeal, impulsiveness or e'en faith merges into superstition. Pray where is the true and where is the false? Truth to the old Norselanders was this: There are two forces in the world—the evil and the good. Jotuns are the evil spirits; the gods are the good. Donner is the god of thunder and summer heat. The dark clouds we see are but the drawing together of his brows. The flashing lightning is the strike of his hammers. The roar and rumble of the thunder is but the blowing of his beard.

The world was made on this wise. The gods slew the great giant, Ymer and from his blood they made the sea. His flesh they molded into the land, and his bones were for the rocks. His skull was fashioned into the great blue vault of heaven. His brains were made into the clouds. Such is the story of creation, and this was life. Life was simply a great tree with the three fates, past, present and future presiding at its roots.

Our lives, our acts, our aspirations are but leaves on that tree. Today vigilant, vigorous, strong from the parent stock, tomorrow carried away

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UNDERTAKERS AND EMBALMERS

by a gust of wind; and then death, and oblivion. This was truth to the forgotten. It was his courage in war; his consolation in peace.

Why was it truth? Well, let us lay down our second arbitrary proposition: Truth is the perception of the spiritual reality back of things.

Says Fichte, the German philosopher, "All things which we see or work with on this earth, especially we ourselves and all persons, are as a kind of vesture or serious appearance that under all there lies, as the essence of them what we may call the 'Divine idea of the world.'" Well, these spiritual forces back of the material is what we call truth. Then this Norseland religion was true. True because the great soul of Odin, its founder, had gotten into the great sublime heights of the spiritual world. He could see back of the material things to the forces which controlled them, and he must speak in the only tongue which he and his time knew. This was nature and was the crudest terms of primitive man. He felt some force which pulled him up to the higher things—beauty, love and sky. He felt some impulse which pulled him down. The only thing he knew with intelligence enough to carry on an organized war was man. Therefore the Jotuns and gods created he them. He felt that there was some force which threw out the clouds, heaved high the winds and sped forth the lightning. It must then be a huge man; and so the god Donner. Then, life transitory; today animate, marvelous in dexterity and skill. Tomorrow something snaps and it lies still subject to all the laws of rock and stone—dead. The tree and its leaves were on this wise. It was these great truths expressed in the crude terms of our dawning civilization. All right, let us illustrate this view of truth a bit farther. When this spirit manifests itself in the grouping of words and phrases we call it thought. Likewise the mighty cathedral is but thought reared upon thought. The steam engine is but a succession of thoughts. Oh, a great symphony, a hundred musical instruments, a million vibrations in the air, they beat against the ear drum and we call it music. But all know that there was some feeling in the composer, and he placed and fashioned the notes as best he could to carry that feeling. That response which is awakened in us is the music. It isn't the notes. It is the spiritual something which throbs back of them; and this is truth. We watch the flash of electricity across the sky; we say it is the beating of atom against atom, but the something which sends atom bumping against atom is unseen, incorporeal, spiritual. It is truth. We take so many atoms, put them

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Have you subscribed for the Collegiate yet? Boost the paper, people, and boost the advertisers.

Recently the Collegiate has been favored with a few literary contributions. We enjoy receiving these and will read every one carefully. But we do wish you would sign your name to all long articles. This does not include short locals or anecdotes. But when you have some good serious material for the Collegiate, why sign your name to it. We won't publish your name if you don't desire it. But if for some reason the article has to be cut short or even omitted for a time, we would like to confer with the author and apprise him or her of the facts in the case. Entrust us with your names, and they will be held in strict confidence if so desired.

Why not a fiction issue? Don't you think it would be interesting? Hasn't Stetson University the material? Shall we fall behind the other great American Colleges in emphasizing that great product of American literature, the short story? If we can work up interest and spirit enough in this we will have a fiction issue by the short story writers of Stetson University. All great weeklies devoted to news, and general subjects of interest have their fiction issues, at least once a month. Join with us you with imaginative minds. Hand in your stories. If you like this idea boost it. Give

us your help. If you don't like to tell us to our faces; drop your remonstrances in that box in the hall. But please sign your names to these "brickbats." Let us make this short story issue a real thing. We have had good workers here in Stetson formerly and we know that we have them now.

Did you ever happen to think that Stetson University is known outside of Florida? Travel in New York State, Pennsylvania, Kentucky and you will find people that know of Stetson. And most of them have heard good things about us. Are you helping the good work on? Do your letters home breathe the Stetson spirit, or are you a knocker? If you find "blind" mosquitoes in your room you should be thankful that they don't bite. If the meat's a little tough, console yourself with the thought that next time it will be better. Be a booster. The world loves a booster. "Knocking" is mostly a fad. Nine-tenths of the "knockers" never mean what they say. But your "knocking" may do harm where you don't intend harm. Don't be a chronic "knocker."

Some one has suggested that all humor or attempts at humor be tabooed, as far as the Collegiate is concerned. We don't entirely agree with our critic. There's too much seriousness in the average human life anyway. A little good natured jesting is never out of place. A school paper is no place to work out personal spite upon a person, and we assure you that every attempt at wit, every attempt at joking is done with the very kindest of feeling and good will. However, the criticism came from one whose name has never appeared in the paper, so we know that the person can not have been offended at any of our "near jokes." Maybe that's the trouble. Maybe the party wants us to tell a joke on him. Shall we cut out the jokes or shall we advise the serious minded not to read the "locals?" Which shall it be?

Are moving pictures worth while? Do they destroy the good taste of the audience? Do they create a desire for crime? Do they make criminal acts appear easy to perform? Do they create in the small boy the desire to go west and kill Indians? Some agitators would shout "yes!" to each of these questions without investigation. After all does the motion picture destroy the taste of the person viewing it? We doubt it very much. When we speak of the recent improvements in

the films some one will say, "well the New York censorship board was what accomplished it." Yes, but didn't the voice of the people demand such a board? The pictures actually force the spectator to think. Each individual becomes the author of a story as the pictures reel off before him. Haven't you seen small children amused and educated by delightful Shakespearian plays flashing on the screen before them? Every important event of the world's history is now "canned" as it is called. What would we not give to see the coronation of Queen Elizabeth rolled off before our eyes. And will not our descendants of a century from now be just as much amused and annoyed perhaps at our procession and coronations that are daily being canned by the tireless motion picture man?

STETSON CALENDAR.

Friday, 1:00 p. m., vesper choir.

Tuesday, 1:00 p. m., Collegiate Board.

Tuesday, 6:30 p. m., Crucible Club.

Tuesday, 7:30 p. m., Deutsche Verein.

Wednesday, 8:30 p. m., Phi Kappa Delta Fraternity.

Thursday, 3:15 p. m., Y. W. C. A.

Thursday, 6:30 p. m., Y. M. C. A.

Thursday, 9:30 Nu Sigma Fraternity.

Friday, 6:00 p. m., Social Hour.

Wednesday, 6:45 p. m., Alpha Kappa Psi Sorority.

Saturday, 7:30 p. m., Eusophian Literary Society.

Saturday, 7:30 p. m., Stetson Literary Society.

Saturday, 7:30 p. m., Kent Club.

Sunday, 4: p. m., Vespers.

A. H. Woodall. "Everything Good to Eat"

WHAT IS GREATNESS.

Continued from Page 3

into certain relations and they form heat. Into another and they form light. Into another and they form man. But the something back of these which gives to each a distinct identity is spiritual. It is truth. All right, we are ready for our first proposition now:

The man who is enabled to see spiritual forces and weld them into the new language of his generation is the **Great Man**. Now just a word to show that it is the same old truth expressed in new symbols, and then we are through.

1. Christianity has the same idea of the spiritual forces back of world and life as the old Norselander; but while he expressed his in terms of man and nature we have gone up where we can to some extent isolate material and immaterial. We speak in terms of moral principles and spiritual ideas.

2. Luther and Dante had the same spiritual view of things, but Dante expressed his in terms of obedience, while Luther gave his in terms of liberty. Every reformation is a reassertion of old spiritual truths in new symbols. The average man only sees the symbol. When science showed that heaven was not a mountain out in the ocean, the people said Dante's religion was false; they could not see that the place, location was but the outward expression of his spiritual idea of heaven.

Let us take for a minute a few great men of today and see if this test for greatness works.

1. James Whitcomb Riley: Read "An Old Sweetheart of Mine," and see if his view does not sink to the motives, impulses and spiritual back of the material. Ah, yes! He speaks in a tongue of our generation. A sort of a reckless, nature loving tongue, tinged by a slightly moody philosophy. A reluctance to take life as a serious whole. An "easy chair" philosophy. Drink, be merry, for tomorrow we die. Life is a great reality; eternity an awful present. But pass round the cup; all this is the language of our sceptical generation. The thing which makes us love in art the fallen castle with grown shrubbery and broken fences to new castles cleaned and well kept.

2. Mark Twain: He felt the heart throb of reality, but expressed it in cynical, nay, not cynical, but pithy jibes of humor. The sceptic spirit in us which makes us laugh at "hell and love" is the language of this humor to our ears.

3. So to Roosevelt, speaking the old principles of justice and liberty in terms of our generation—industrial freedom.

Well, this ability to see the spiritual

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STETSON LITTS.

The program for last Saturday night's meeting was as follows:

Current Events—Mr. Bly.

Reading—Miss Morrish.

Extempore—Mr. James.

Debate: Resolved that the people of Florida should ratify the constitutional amendment for State wide prohibition on Nov. 8.

Affirmative—Messrs. Childers, Halsey and Lawrence.

Negative—Diamond, Wheeler and Abbott.

This program was rendered beyond a doubt as well as the one of the week before. The current events were interesting and up to date, and showed that the old members will have to improve if they want to be better than the new members. The reading was well selected and was read in a manner calculated to set off all its humor in the best possible way. Mr. James on account of a cold was unable to talk to us but we all hope to have the pleasure of hearing him talk to us some time in the near future.

Although the debate was entirely extempore, each of the young men who took part did extremely well. Mr. Jones, Mr. Bly and Rev. Lampkin acted as judges and after some discussion rendered a decision in favor of the affirmative.

The business meeting which followed the program was short, and consisted chiefly in the election of new members. This week we did as well as we did last if not better for six or seven new names were added to the roll. Last week only one or two girls joined and four or five boys but this week only one boy had his name placed on the roll.

Now before I send this report I would like to say for the society that we want every one to join. However, when I say every one I mean every one who is willing to do his or her share in the society. We do not want any drones.

A certain young man suggested that we should shave a few of the bum jokes before printing them. He said they were old enough to need it.

Will the person who confiscated our poem about the youth with the fiery hair please return same. No questions asked.

Don't fail to look over that Stetson Calendar on page 4 occasionally to see if you are missing anything.

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A certain young lady remarked that Prevatt was a "tallable" big boy.

Doesn't Carl Farriss look cute with his pompadored curls?

Wouldn't Effie look funny without that little velvet ribbon round her throat.

A grand prize fight will take place soon. The stake is the gate receipts and a side bet of an ice cream soda. Horrible particulars will be given soon.

Among the late arrivals at Chaudoin are Miss St. Johns and Miss Butler of Kissimmee.

Doesn't Prof. F. Botts make an ideal assistant libr— oh! we almost gave the thing away.

Louie Belle—"Oh, it must be fine to sing in the Glee Club!"

Effie—"Yes, it ought to be fine or imprisonment."

Will some one please put Buttinsky Phillips straight. He came into the Collegiate office yesterday and said he wanted to stop his subscription. We enquired the reason and he said that he had noticed that we said that the Collegiate was entered at DeLand as "second class matter." He said he didn't want to read any second class papers. Won't some kind person please place Buttinski on the right track regarding this matter?

Ignorance is bliss. Look at Paul Selden.

A. R. P.—"Dr. Baerecke, how long can a man live without brains?"

Dr. B.—"I don't know, how old are you?"

Jack and Jill went up the hill

To get a pail of water.

Jack fell down, and Jill in the latest gown

Came hobbling after.

—Ex.

One of our most expert local reporters took a vacation this week, hence the scarcity of news items.

We want to thank the person who deposited those rainy day sayings under the door. Come again!

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Prof. Baldwin—"Give me the principal parts of "dono."

Miss Car—"Dono, dono, dono."

Prof. B.—"I guess you don't know all right."

Strum certainly is a clever fellow. He certainly can change his seat at the table well. But the plans of mice and men oft are disturbed and even with the aid of Rev. Perry Abraham we hear that he didn't succeed. Try again Strum. Maybe you'll have better luck. Here's hoping.

If you don't understand the above, why ask Strum about changing seats in the dining room. Strum knows all about it.

Wonder which Durrance prefers—waltz or two step.

Our exchanges are beginning to come in. If any of the new students from other schools would like to see their paper upon our list please hand us the address. We want a large exchange list. Nothing so encourages good feeling between schools as this exchange of school publications.

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